

# The Breeze.

THEY RECEIVED THE WORD WITH ALL READINESS OF MIND, AND SEARCHED THE SCRIPTURES DAILY, WHETHER THOSE THINGS WERE SO.—ACTS XVII. 11.

No. 7.]

QUEBEC, THURSDAY, MAY 16, 1844.

[Vol. I.]

## Poetry.

### THE CONTRAST.

I saw from the beach, when the morning was shining,  
A bark o'er the waters move gloriously on;  
I came when the sun o'er that beach was declining,  
The bark was still there, but the waters were gone!

Ah! such is the fate of this world's early promise,  
So passing the morn of joy have we known;  
Each wave that we danced on at morning, ebb  
From us,  
And leave us at eve on the bleak shore alone!  
MOON.

I saw from the beach, when the morning was low'ring,  
A bark 'mid the raging waves tost and distress;  
I came when the sun in the ocean was cow'ring,  
'Twas a calm and the bark was in heaven at rest.

Thus oft is the morn of the Christian with sadness  
Surrounded, 'mid storms from the deepest abyss;  
But as we, he exchanges his mourning for gladness,  
And rests with his God in the haven of bliss.

SIR G. G.

### BACCALAUREATE DISCOURSE, ADDRESSED TO THE GRADUATING CLASS OF KENYON COLLEGE, BY THE

Right Rev. CHARLES P. McILVAINE, D. D.  
Bishop of the Protestant Episcopal Church  
in the Diocese of Ohio, and President  
of the College.

I CORINTHIANS, VII. 29.

"This I say, Brethren, the time is short."

Time, in this verse, means the duration of our stay on earth—the time of preparation for eternity. We are labourers, having a work given us to do, on which consequences, of infinite moment to us, depend, and the Spirit, in the Word, solemnly reminds us, that the time is short, and what we do, must be done quickly. We are travellers, having a city of habitation to gain, a home to reach. To be overtaken with night, without the gates, is to fall a prey to the wild beasts of the wilderness. The sun is fast hastening to its going down; the shadows lengthen; a voice from the Word reminds us that the time is short, and what we do, must be done quickly.

But who believes that voice? I read it in the Scriptures; the tomb-stone repeats it; it has the feeling acknowledgement of those who have consumed their years in vanity, and are now compelled at the brink of the grave to feel, what is soon to be pronounced over their dead bodies lying therein, that "man that is born of a woman hath but a short time to live." But from this real life, I go out into the world where, according to the Scriptures, I am told that "man walketh in a vain show;"—to see what the labourers—the travellers are doing; and there I find this shortness of time all practically denied. Diligently indeed are they at work; but at every work save that one, for which alone their time was given; hastening indeed all of them, with all haste, after some engrossing object—but who after that one object which alone can make this life blessed, or save him from perishing when it ends! One impression is seen upon almost every mind—that they have a long time to live; time enough to loiter by the way-side and still enough, before the night cometh, to reach "the city of habitation;"—the haven where they would be; time enough to labour for things that are temporal; and then enough remaining, when these are gained, for things eternal. I see them moreover exceedingly anxious to retain this impression and jealous of admitting to their thoughts whatever might break up the delusion. A few indeed have come to themselves, and now see how they have been dreaming. They have not yet begun their work for eternity, any more than others; but their day for it, they feel is just expiring; the night, wherein no man can work, is just at hand; and now, how short seems the time they have had to live; how soon their dawn has been followed by the night! How like a flower that cometh up and is cut down, seems their life. Its long years I where are they?

But they have learnt wisdom too late. To bequeath its dear-bought lessons to those who come after them, is all they can do. You, my brethren, are their heirs in this respect. "Read, mark, learn!" That you all, and especially that the youth of this congregation, may have a just impression of the measure of their days, what it is, I preach this discourse.

"This I say, brethren, the time is short." But time is a relative thing. We measure it only by comparison. Whether it be short or long in any particular instance, depends altogether upon what other instance of duration you refer it to. An hour is long, compared with a moment—short, when compared with a day. The year is long, when told by days; exceeding brief, when measured by the century.

There is one standard of comparison, on which all practical impressions of the length of days and years ultimately depend. It is the duration of one's whole existence, or, (which is the same thing for our present purpose,) the practical conception one has, of the duration of his existence. A man may conceive of his life, as continuing a year—a score of years—or as lengthened out beyond the grave, and lasting without end. In either case, it is his longest time; and whether he know it or not, it is his ultimate measure of duration, and explains the practical estimate he forms of the value of all the minor divisions; the year, the month, the day, the hour.

It is written, that, with God, "one day is as a thousand years, and a thousand years are as one day." The truth is literal. Time has no re-

lation to the being of God. His existence had no beginning. Time therefore, with Him, has never set out to flow. It has always been Eternity with God. Thus with Him, are there no days nor years, so that the thousand is as one, the one is as a thousand.

Now the nearer we approach to God as to the duration of existence, the more shall we be like him as to time. But approach him as regards past existence we cannot; for we are but of yesterday; He is from everlasting. Our past is a day; His—eternity!

But as regards the future existence and our conceptions formed thereby of the present life, we can come into some resemblance. He endureth forever, and so do we. Then like God we have eternity by which to form our impressions of all the time on earth. Our life is without end—a stream flowing on forever and ever. This we may take for our standard in all practical conceptions of the length of the months and years of this earthly state; and then it matters little what you call the portion of duration between this and the grave; as it matters little in the measurement of the ocean whether you compare its waters with one drop or a thousand. Call your time on earth, a year or a thousand years. It is equally invisible in comparison with your whole life; your eternity. It is the grain of sand on the sea shore. The thousand are as one. They pass "like a watch in the night."

Now we are prepared to understand how it is, that while the Scriptures are always representing that part of man's life which he spends on earth as too fleeting and brief to be described even by such comparisons as that of the *handbreadth*; the *fleeting shadow*; the *vanishing vapour*; the *flying shuttle*; the *fruit and dying flower*, coming up and cut down; and while to all whose thoughts are graduated upon the scale of the Scriptures, such descriptions are most fit and appropriate; there is nevertheless a great majority of mankind, to whom such conceptions are altogether foreign, to whom years are many and slow of pace; who feel and act as if man had a long time to live. The reason of this difference is in the widely different standards, with which the different parties compare the months and years of their present existence. With both, the time-piece is life; but with one class, it runs down at the grave, while with the other it runs on to everlasting. With both, it is the conception which each has formed of his whole life, that determines his impressions of all the subordinate divisions; but with him who does not realize the truth of the Scripture similitudes, what is this conception of the whole life he has to live? I ask not his creed in this respect; but the prospect of existence which, with the pencil of a cold and abstract understanding, he can draw in perspective, but the prospect which it is the seated habit of his mind to be impressed with; to contemplate; to calculate upon; and to act under.

The answer is, *existence as far as the grave; duration as long as this body can breathe.* This is the whole life, for all practical purposes, of the great multitude of men. They will talk of an immortality, and cannot help knowing that there is an immortality of woe or bliss to every soul of man; and often indeed the thought of it will enter in as a fearful spectre amid their worldliness, and shake its wand in the face of their vanities and turn their dearest enchantments into a humiliating reality; but such is not the prospect on which their schemes are formed, their thoughts moulded, their expectations fixed. It is their written faith, not their felt anticipation. *Life to the grave* is their great practical conception of existence. They see no further; they feel no further; they calculate no further. It is all they measure by. Who then can wonder at the false show and swollen magnitude in which sundry things of earth appear to them? I can well conceive that to the insect that came into being this morning, and will finish its course this evening, thus knowing only a day, that day may seem a long time to live; its hours, years; its deeds, wonders. And so it is when men take the level of insects, by excluding the thought of Eternity from their plans and conceptions of life, and feel as if this day were to measure the bounds of their being, and limit all its efforts and desires. Ah! how it shifts the scene, just to introduce the consideration of Eternity! What a different matter is the numbering of one's days on this side the grave, when you set down as one element in your arithmetic, the truth of endless existence on the other! What entire transformation it makes in the apparent importance of all things earthly; how great things instantly contract into little, and proud things into humble, and all the pomp, and boast, and strife of the men of this world shrink away to the veriest insignificance; and nothing seems of value but the soul, and nothing momentous but its salvation, the moment you suffer your mind to realize that your existence is to endure forever. It is Eternity that makes the time so short. It is that we are to live to everlasting that makes the life that precedes death such a span. And this is the true reckoning—all else is delusion. Our life is eternal. Our standard of duration is eternity. We set this line to the time we have to live here, and to prepare for the decision of the bliss or woe of our existence hereafter, and then we feel this—"The time is short."

Oh! that we could just expand our minds, unfettered by the low and narrow conceptions of those who live but for moments, and toys, and shadows, so as to take in a full impression of what we are—what we are to be! We shall never cease to live! What a thought! What a prospect! This thinking spirit will never cease to think. This conscious principle within me will never cease its consciousness. I shall be remembering, anticipating and reflecting, adding thought to thought, feeling to feeling, attainment to attainment, for happiness or misery, in one unbroken succession of con-

scious existence, forever and ever. Death will come; but I shall not die. The world will be burnt up; but I shall outlive it. Sin! thou shalt cease to shine; but I survive thee.

The Judgement is past; all change in the destiny of men is past—everlasting night hath long since descended over all the things of earth—thousand times, ten thousand years have fled since the dead were raised, and the decision of their inheritance was heard; still I live—the same thought goes on; memory as ever traces the past; endless futurity is still before me. From this long progress in eternity I look back upon this life; and how does it appear? The hour in which I embarked upon Eternity—I walked for a moment upon the shore, then weighed anchor and was gone upon a boundless ocean. And oh! what is this hour worth, but as it is employed in making ready for Eternity? Its pride, where is it? Its wealth; its dignities; its glories; its monuments; where are they? Oh! Eternity! Eternity! I walk upon thy silent, mysterious shore, thinking of the multitude who embarked unprepared and were wrecked, in thy rage, and are now driving to and fro, in thy dismal solitudes, never to be rescued; never to cease to weep and wail; thinking again of the "great multitude whom no man can number," harping on their harps, singing their everlasting song of joy and gladness, enjoying the rest remaining for the people of God; I say to my soul, in thirty, twenty, ten years, perhaps in ten days, thou must join the one company or the other—thou wilt all be settled forever—then, Eternal happiness or misery.—Ah! brethren, "the time is short." Let us labour that we may enter into that rest."

(To be continued.)

### AGAINST PREVAILING ERRORS.

#### THE LORD BISHOP OF LANDAFF,

(E. COPESTON, D. D.)

The most exact observance of the Rubric has no virtue in itself, and it may be practised by those who will never impart a corresponding sense to their congregation, and may even be indiscreetly obtruded and magnified, as if, besides decency and solemnity, it possessed a saving merit of its own.

And this, I fear, will be the effect on many minds, if obsolete ceremonies are revived, especially such as approximate to those of Rome. For where can be the advantage of drawing us nearer than we now are in outward observances, when, too, it is universally admitted that Rome will never draw nearer to us? And when we consider how much mankind are influenced by superficial and merely conventional practices, which smooth the way towards a coalition in more important matters, do we not risk giving offence to weak minds and put a snare in their way, if we appear to attach value to what is in its own nature indifferent, merely because a church, notoriously corrupt in essentials, retains it, and sets a value upon it? She has attractions enough already, calculated to entrap and to mislead simple and unstable minds. Why should we add to them?

The rule of Christian charity inculcated by St. Paul is, not to use our liberty so as to hurt another man's conscience. How weak mankind are apt to be in minute points connected with religion, the history of all religious disputes sufficiently proves. To men of the present day, the agitation caused about matters of ceremony, even among powerful and well-informed minds, during the progress of the Reformation, is almost inconceivable—the matter in dispute being the lawfulness of clerical vestments, the use of the sign of the Cross in baptism, and of the ring in marriage, and others of the like unimportant nature, about which men not only fiercely contended, but were even ready to lay down their lives. These examples, however, are instructive on that very account; for they teach us to be tender and scrupulous in regard to the conscience of another; and what we look upon as insignificant, or a mere ceremony, should be the means of misleading the judgement or of disturbing the faith of any member of the Church. We ought undoubtedly to make great allowance for religious prejudices, originating in early education and long use, supported, too, by high authority, provided they do not militate against any essential Christian doctrine. When they are not positively hurtful, we may leave them to die of themselves, following the illustrious example set by St. Paul, and at length by all the apostles, in reference to the Mosaic law. But I cannot think the same allowance due to those who have not been trained and educated in usages closely allied to the corrupt doctrines we have abjured, and which justly excite an apprehension that, if solemnly authorized, they may revive the corruption together with the kindred ceremony.

The wisdom and charity of our reformers, in gently weaning the public mind from their false religion, cannot be too highly commended. I know not whether a more interesting portion of that great historical lesson can be found, than the change made in the liturgy between the first and the last years of King Edward's reign. They illustrate the principle of which I am speaking, in a remarkable manner. But the chief inference I would now draw from the example is, that to invert that order has a tendency to undo their work, and to cast a slur upon their holy memory. Many ceremonies which they retained would probably be omitted if the work were begun anew in our own time; and certainly the spirit of their proceeding is opposed to the revival of those which are fallen into disuse, merely because they once prevailed, unless a positive and edifying advantage can be shown to arise from them.

There is, moreover, in the tracts \* of which I have been speaking, a tone (I can call it by no better name) of indulgence, and even of fondness, towards the Romish Church, as if something of affection or reverence were due from us, as from a child to a parent. The use of the title "Holy Mother" for the Church, which is an affected phrase, not authorized by Scripture or by primitive antiquity, had got such a hold upon the world during the Middle Ages, that any act of disobedience was regarded as impious and unnatural. I am concerned to see the phrase again employed, even by those who tender no allegiance to Rome; for it is one of those symptoms which inadvertently betray a vestige of false opinion, lurking under an apparently amiable sentiment. Let us pray for Rome, that she may renounce her corruptions; let us hold out the right hand of fellowship to all members of her communion who are willing to join us; but let us carefully abstain from every appearance of a disposition to think lightly of her sins.

These rash teachers seem to think it enough, here and there to protest against certain popish corruptions; but they love to lead their disciples to the very confines of that treacherous ground; they encourage a taste and a liking for the prospect; they study to make its boundaries less distinct and perceptible, and they seem intent upon smoothing the way and affording facilities for passing on from our own side to the other.

It is not dangerous to the purity of our Church, and of the faith which has been established among us by the blood of martyrs, it is hard to say what is; and if it be reconcilable with that allegiance to which all her ministers have over and over pledged themselves, then have we cleansed our sanctuary in vain.

Again, they bid us cherish every right and custom which has what they call a catholic character. Under this abused word lurks a mischievous fallacy, if by it Rome be at all regarded as preserving with fidelity the universal practice of early times. Rome is no criterion of catholicism, in the genuine sense of that term. As a criterion, we ought rather to suspect it than to consult it. Her frauds, and impieties, and superstitions, with which she has overladen Christianity, far outnumber the pure ordinances and doctrines of the primitive Church, which she has been the means of transmitting to the Western branch of it. To Rome, therefore, as evidence of what is catholic, when any doubt arises, no credit is due. It is to that noble army of pious, honest, learned, and intrepid men, who burst the bonds of Rome, that we turn; and when we find that their opinions were held by the early fathers of the Church, and were carefully compared with and deduced from their writings, we want no papal confirmation; we only inquire whether the ordinances thus transmitted from apostolic times are agreeable to the Scriptures, and we admit their claim to our devout acceptance, though still we venture not to pronounce their indispensable obligation as necessary to salvation.

Of this kind are the Sabbatical observance of the Lord's Day, the practice of infant baptism, the three orders of bishop, priest, and deacon, the ordination by episcopal hands, and a variety of forms which tend to edification in the offices of our Church.

But I have already detained you too long upon these topics. I must compress, within a shorter compass than I had originally intended, some remarks on the very loose and dangerous doctrine maintained by the same authority on the subject of subscription to the articles of our Church—articles which, as you well know, are not imposed on all its members as terms of communion, but are required to be subscribed by all its ministers, as a safeguard against erroneous and heretical opinions which have at various periods infected the Church, and more especially the Church of Rome.

To speak of the language of the Articles as being capable of two or more senses, and to teach that the subscriber may therefore take them in his own sense, knowing at the same time that the authority which requires his assent understands them in another, is surely a dishonest course—tending to corrupt the conscience, and to destroy all confidence between man and man. If the subscriber believes merely that the design of the subscription is different from his own opinion, and yet by his act willfully defeats it, he not only deceives the party who seeks to ascertain his opinion, but, what is still worse, he deceives his own heart; and he dares to engage, by means of deceitful pretences, in the service of Him who is truth itself.

If, for instance, in subscribing to the Article which condemns the Romish doctrine of purgatory, he mentally reserves the right of holding that doctrine, provided it differ in some respects from the Romish, he betrays, according to my judgement, a want of principle, which ought to exclude him not only from sacred functions, but from every office of important trust. This is the opinion which I have recently avowed to all the candidates at my ordination, and I doubt not, my reverend brethren, that your own voice would join with mine in reprobating such disingenuous subtleties.—*Charge of the Clergy of the diocese of Landaff, 1842.*

#### THE SCHOOLMASTER A HELPER TO THE CLERGYMAN.

The next topic on which I shall touch is the state of our Parochial Schools, which in the several parishes differ exceedingly as to their efficiency. I will state what I conceive that a Parochial Schoolmaster might be to his clergyman, if things were properly managed, and I shall leave you to judge how far your own masters fulfil these duties. If the master has resided in the parish a few years, he is more

\* Tracts for the Times.

likely to be well acquainted with the resident families than any other person, and will have acquired a hold over the affections of the population, which he may employ in leading the people to look up to and revere their Pastor. He becomes interested in the welfare of all, and acts under the clergyman in bringing all, as one family, to Christ. He is himself seeking heaven, and regards his clergyman as the person of all others in the world, who is most likely to contribute to his obtaining this object; he seeks to lead others to the same blessed haven whither he himself is steering his course, and he hopes that his minister will prove the honoured instrument of bringing the little ones of the flock to Christ, and with this view, he works with him, and under him. The clergyman superintends the whole of the education of the school, and gives assistance in raising the tone of every branch to a higher state, than it could easily reach without his aid. But his chief object is the religious education of the children, and in this he is assisted by the schoolmaster, who looks up to his clergyman as his teacher in Christ Jesus.

All this supposes two things. First that the clergyman is able to carry on the education of the school, in all branches, higher than the schoolmaster can; and secondly, that he himself is seeking heaven, and trying to lead others there too. It is not too much to take it for granted, that both these particulars are true of most of us. But the whole depends on their being true. I will confess to you that I very much fear, that so much use has not been made of our schools, in this point of view, as there ought to have been. Some among you perhaps have not visited your schools so regularly as you ought to have done, and thereby either not acquired or kept up that hold over your masters, which you would have otherwise possessed. The ground so lost cannot be regained in a moment. It may take many years to recover it. Our masters wear their rights as well as ourselves, and it is only when they are guilty of actual offences that they can be dismissed. But our object should be, not to turn any one out, but to reform ourselves and our people. We must exert ourselves to do our own duty, and then we shall gradually regain our real position.

A schoolmaster will never be such as I have described, unless his heart be with his clergyman. We must win their hearts. You all know and feel how hopeless a task it would be, if a Bishop were to try to regulate his clergy by the terrors of discipline alone, without the leading of love. Apply the same argument to yourselves and your schoolmasters, and try to improve them in the same way in which you would wish me to endeavour to lead you into a better state.

With regard to the quarterly visitations of the school, which the Canons require, I will speak when we enter on the discussion of business.—*Charge of the Lord Bishop of Sodor and Man, 1842.*

#### THE SCHOOLMASTER TRAINING FOR THE DIACONATE.

If the active promoters of Church education have lately deserved well of the parochial clergy, as well by other services as particularly by originating training schools, a certain serious obligation seems now to lie upon the clergy to contribute that assistance towards filling these institutions which it is only in their power to give. At present they are being carried on at a great expense, but without a full complement of pupils. The clergyman alone knows, each in his own district, the promising scholar, the boy of steady character, who is fit to become the servant of the Church; let him do what he can, by placing the matter before his parents, by obtaining contributions from the chief proprietor and others interested in the boy's welfare, to secure his talents for this service. Let him also consider whether he cannot afford a still more essential service; whether he cannot make it compatible with his domestic arrangements, to take one such boy under his own roof, and personally to superintend his conduct and studies for a short time previous to his examination for the training school. Both in the study by such works as transcribing, copying, &c., and in the parish by acting as Sunday-school teacher, as a trusty bearer of charity to the poor, as an occasional assistant to the master of the National School, such a boy would be a very valuable inmate of many parsonages. And in case of his services being likely to be ultimately wanted as master of the school in his own village, I need not enlarge on the comfort and security the clergyman would derive from this previous acquaintance with his character.

Most of the clergy know too well the evils resulting from an engagement hastily formed with an adult teacher, whose subsequent misconduct has caused them infinite trouble, as well as thrown discredit on their school; and should the day ever arrive when the heads of our Church shall think it expedient to promote those who have earned a good degree in the school, to be deacons in the Church, what an unspeakable advantage will arise to the clergyman, from having thus enabled a boy to undertake such an office in his native parish. To estimate this, let us take the case of one on whom a large, and perhaps neglected cure has been early thrown, and who has resolved to devote the remaining years and energies of his life to the welfare of the souls thus entrusted to his charge. The employment of one or more curates is absolutely necessary to enable him to fulfil this duty; and how frequently, during the course of his life, does their selection involve him in difficulty, and

\* "And every Rector, Vicar, or Curate, shall the first week of every quarter, visit the petty schools, and take an account in a book of the improvement of every child, to be produced as often as the Ordinary shall call for it. Canons, 1703, sect. 9."